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## RELIGIOUS.

### RELIGIOUS CHARACTER OF ALEXANDER, LATE EMPEROR OF RUSSIA.

Few persons will attach much importance to the religion of Kings and the great ones of the earth, since the impression generally obtains that such persons only assume the garb of piety as a state engine, or an artifice of policy. How far this apprehension may be well founded in relation to the royal individual in question, we pretend not to determine. We have, nevertheless, deemed the statements made in a recent publication by M. Empeytaz, of Geneva, worthy of some attention, and therefore present the following abstract.

The Emperor often spoke of the benefits to be derived from reading the Bible when perused with a spirit of submission. He told us one evening, says M. Empeytaz, that God had for a good while past given him an earnest disposition for reading and prayer; and that, however numerous his occupations, he read three chapters daily, one in the Old Testament, one in the Gospels, and a third in the Epistles. Even during the war, and when the cannon thundered around his tent, he did not discontinue his devotions. He added, that at the time when he became thus attracted towards Divine things, he made every effort to conform his life to what the Holy Scriptures require, and to abstain from what they forbid; but that he had not been able to eradicate any one sin from his heart; that at present, however, he felt the power of the grace and Spirit of Jesus Christ, who alone can impart strength to practice that which he commands; and that he experienced calmness and peace of mind under all the vicissitudes of life. One day M. Empeytaz spoke to him of the efficacy of the prayers of a believer who approaches his heavenly Father in faith, and cited many examples of prayer answered in a very extraordinary manner. The Emperor replied, "And I can also assure you, that, having often found myself in a very perilous situation, I have been always extricated from them by prayer. I will even tell you one thing which would surprise persons in general if they knew it, which is, that in my conferences with my ministers, who are far from entertaining my views, when they differ from me in opinion, instead of disputing, I pray inwardly, and I then see them gradually coming nearer to the principles of charity and justice." Another day M. Empeytaz spoke to him of the necessity of walking by faith, observing to him that this faith should repose upon the word of God, which is an immovable basis; that thus Abraham believed God, and it was imputed to him for righteousness. "Yes," replied the Emperor, "we must have that simple and living faith which looks to the Lord alone, which hopes against hope: but courage is wanted to sacrifice an Isaac; and in that I am very deficient. Beg of God to give me strength to sacrifice all, in order to follow Jesus Christ, and confess him openly before men." At his request, united prayer was offered, that he might obtain this grace. When Alexander rose from kneeling, his eyes were bathed in tears, whilst his countenance beamed with inward joy. He took M. Empeytaz by the hand, and pressing it, said to him, "Oh how much I feel the strength of that brotherly love which unites the disciples of Christ to each other—....Yes, your prayer will be heard; it shall be given me from above, to confess my God and Saviour publickly."

During the time that he was at Heidelburg, he was reading for one of his portions of Scripture, the Psalms. On Monday, the 19th of June, the Psalm which he had been perusing, was the thirty-fifth; and in the evening, he remarked that that Psalm had relieved his mind of all anxiety respecting the successful issue of the war; for that he was convinced that he was acting conformably to the will of God. He then handed his Bible to M. Empeytaz, and requested him to read to him that Psalm. Whilst he read it, the Emperor mentioned different circumstances of his life which correspond to it. On the twelfth and two following verses, he observed, "I do not cease to pray for my enemies; and I feel that I can love them as the Gospel enjoins." When M. Empeytaz came to the twenty-third verse, "Stir up thyself and awake to thy judgment, even unto my cause, my God and Lord;" the Emperor added, "Yes, God will do so: I am fully convinced of this, for the cause in which we are engaged is his, since it concerns the welfare of mankind. Oh that God may grant me the blessing of establishing the peace of Europe! I am ready to give up my life to attain that end."

Two days afterwards, the news of the success of Napoleon over the Prussians, reached Heidelberg. Alexander saw all around him full of the most discouraging apprehensions; but, relying with confidence upon the Divine protection he addressed himself to his Saviour in secret, and implored his Spirit of counsel and strength. After a fervent prayer, he took the Bible to peruse his ordinary course of reading, and perused the thirty-seventh Psalm. Strengthened by the Divine promises which it contains, he went to those who were high in rank and command, exhorted them to take courage, and to march against the enemy with the certainty of conquering. In relating the circumstances to the little circle at Madame de Krudener's, he added, "I wish you could have seen the expression of my countenance; for you would have perceived how much I was supported from above, and what peace of mind I enjoyed in the midst of so many terrified persons."—On the day that he was informed of the defeat of Napoleon's army, he came up to M. Empeytaz, the moment the latter entered the room where they held their religious meetings, and with an expression of heart-felt joy, taking him by the hand, said, "To-day, my dear friend, we should particularly render thanks to the Lord for the benefits and protection which he grants us." He was the first to fall upon his knees, shedding abundant tears of gratitude before God, his deliverer. On rising from prayer, he exclaimed, "Oh, how happy I am! my Saviour is with me! I am a great sinner, and yet he is pleased to make use of me to procure peace to the nations. Oh, if all those nations were but willing to comprehend the ways of Providence, and obey the Gospel, how happy would they be!" A little afterwards, he said, "Oh, how should I delight to see my brother Constantine converted to God! I love him much, and feel much sorrow at seeing him still in the darkness of sin. I bear him on my heart, and will not cease to pray to the Almighty until his eyes are opened."

Being about to depart for France, the Emperor requested that Madame de Krudener's family would follow him, and gave them passports for that purpose. After remaining a short time in the grand duchy of Baden till the roads were clear, they proceeded by circuitous routes to avoid places still occupied by Napoleon's troops; and after a very difficult journey through provinces laid waste, and villages destroyed, they arrived at Paris on the 14th of July. The following day Madame de Krudener hastened to pay her dutiful homage to her sovereign, and had the consolation of finding him strengthened in the way of salvation. He requested that her family would settle near his residence, since he wished to continue the religious intercourse commenced at Heidelberg. Accordingly the Emperor having chosen the Elisee-Bourbon palace for his residence, Madame de Krudener's family settled in the hotel Montchenu, the garden of which communicated with that of the Elisee-Bourbon; and the Emperor, passing through those gardens, continued the religious interviews every other evening. His situation was particularly difficult, as all eyes were upon him, and every step which he took was noticed. But though he expected to be an object of ridicule amongst unbelievers, who had hitherto imagined that he was of their opinions, he considered it a solemn duty to confess his Saviour openly; and, as one branch of that duty, to acknowledge his esteem for the disciples of Christ in Paris itself, the metropolis of irreligion. He knew that all who will live godly in Christ Jesus, must suffer persecution, and he prepared to bear it.—Yet, distrusting his own strength, he said to his friends, "Pray for me. Do not pray that I may be preserved from any injury that man can do: I have no fear on that head; I am in the hands of God: but pray to the Almighty to fortify me against the pernicious influence of my residence in Paris. Up to this time, through his protection, I have resisted worldly allurements; but man is so weak, that unless sustained by Divine grace, he falls beneath the temptations which every where surround him. I feel the necessity of avoiding worldly society; for that reason I chose a retired place; and in the apartment I occupy, I enjoy much repose: I see and hear nothing that distracts me from my duties; I attend to business. I read the Bible, I have communion with God in prayer, and I perceive his tender mercy in every thing that occurs to me, and in every thing that he enables me to avoid."

This his second entrance into Paris, which took place without any effusion of blood, he regarded as a signal blessing from God, in whom he so fully confided, that he did not even wish to have the usual attendance of guards around his person. "Humanly speaking," said he to Madame de Krudener, "I could not expect victory in less than six months, and yet I entered Paris on the eighteenth day after my departure from Heidelberg, and have lost only forty men. One human being, indeed, is of great value; but without the Divine protection I should have lost a large number, and might have perished myself through the attempts and artifices of the enemy. He who confides in God shall never be confounded." His life had, on many occasions, been most remarkably preserved by the protecting providence of God. M. Empeytaz relates the following instance, which he says is known to but very few persons. While at Paris, he one evening came to Madame de Krudener's, and said, "I had nearly been poisoned today."—Poisoned!" exclaimed M. de Krudener. "Yes," replied he: "among the wine prepared for my table was found a poisoned bottle; how it was brought in we cannot discover; but my cook, wishing to ascertain whether it was the kind of wine I use, opened this bottle and tasted it; and would have died in consequence, had not timely medical aid been afforded. "And see," added he, "a letter which I have just received." It was a horrible menace of assassination because he had not endeavoured to place Napoleon's son upon the throne of France. His friends at Madame de Krudener's were greatly alarmed; but he said, "Do not be uneasy. God is every where present to preserve me. I have no fear. He is with me, and I will not fear what man can do to me." He gave a powerful illustration, says M. Empeytaz, of the sanctifying operation of the Holy Spirit, in his forgiveness of injuries. Having learnt one day that several Prussian officers meditated an act of signal revenge on the French (the act of revenge alluded to was probably that of blowing up the bridge which bore the name of Jena to commemorate the battle by which Prussia was subjugated,) he called them around him, spoke to them with affability, as his brother soldiers, endeavoured to infuse milder sentiments into them, and when their feelings were a little subdued, said to them, "You bear the name of Christians. Take revenge!—Can Christians use such language? Oh, do not imitate those who have treated you so ill. Give them an example of forgiveness. It is in that way a Christian takes revenge." This persuasive language succeeded in inducing the officers to discard their vindictive intentions. Another day, Madame de Krudener having expressed her joy that the Emperor had treated with great generosity, and a complete abandonment of self-interest, a person who had done him great injuries, he replied, "Madame, I am a disciple of Christ: I walk with the Gospel in my hand; I know nothing besides: and I think that when I am compelled to walk one mile, I ought to go twain, and when they take my coat, I should give my cloak also."—Not only did he thus forgive those who had injured him, but he humbled himself before those whom he himself had slightly offended. The following is an instance which occurred at Madame de Krudener's hotel; and it shews that when a precept of the Gospel was to be obeyed, he did not consider a difference of rank as offering an exemption. He was usually accompanied by a confidential domestic of Prince Volkonski, whose name was Joseph. One evening, as he was entering the drawing-room at Madame de Krudener's, he inquired of Joseph if he had fulfilled some commission which he had given him: "Sire! I have forgotten it," said Joseph. "When I give you an order," replied the Emperor in a severe tone, "I expect that it should be executed." He immediately entered the room, but with a mind so agitated, and inwardly reproved, that when Madame de Krudener accosted him, he answered only with a few broken words betraying much emotion; and then apologizing for a momentary absence he retired, went up to Joseph, and said with great kindness, "Joseph, forgive me; I spoke sharply to you." Joseph, astonished, was faltering a reply: "But your Majesty—" "Nay, Joseph, I entreat you to forgive me." Joseph durst not answer, till the Emperor, seizing him by the hand, said, "Tell me you forgive me." "Yes, your Majesty." "Thank you," said the Emperor, and returned with a cheerful countenance and happy mind, to engage in religious conversation.—*Ch. Obs. for April*, 1830.

*From the Western Recorder.*

### THOUGHTS ON DIVINE SOVEREIGNTY.

I love to contemplate the glorious doctrine of the divine sovereignty, Mr. Editor, in close, intimate connection with the unspeakable goodness of God. Aside from this connection, there is nothing inviting, or lovely, or that is truly glorious, in the idea of sovereignty; but on the contrary, something which is repulsive and dreadful. Sinners are prone to entertain this abstract view of the doctrine; and not unfrequently, I suspect, they are encouraged in this view by the partial, dry, and systematic manner in which the doctrine is so often presented.

I am not about to suppose, that sinners would patiently embrace this doctrine, if it were to be presented in the most unexceptionable point of light. The carnal mind is too deeply depraved for this. It will never be brought to yield its cordial assent to any doctrine, which, like this, lays the axe at the root of the whole principle of selfishness.

But, on the other hand, is it not very possible that the doctrine might be so presented, as to gain, in a far greater number of instances than it usually has done in late years, a strong hold upon the understanding and the conscience of the unregenerate, till it should produce the conviction of total dependence, in connection with that of personal guilt and danger and responsibility? For my part, I do not feel competent to answer this question. I would only propose it for the consideration of others. Its importance cannot for a moment be doubted. Any person, who, in view of this subject, will read attentively the ninth chapter of Romans, will see the use of this doctrine in the christian scheme, and at the same time be led to admire the apostolic manner of presenting it. Nor would I diminish one iota from this plain, pointed manner of presentation. Let the naked truth be told, and told plainly too, whether the people will hear or forbear. I am opposed to every thing like fashionable modification or concealment. Be this far from the preacher of righteousness. Let him use the sword of the Spirit freely, nakedly, and fearlessly, if he would rid his garments of the blood of souls. The greatest danger, perhaps, is that in most instances he will fail to do this; that he will sheath the sword, blunt its point, hang it with garlands, brandish it in the air, or draw back his hand just at the moment of presentation. Thousands and tens of thousands, no doubt, have perished under such deceitful management as this.

Yet after all, there is such a thing as rightly dividing the word of God; and when I hear a whole hour's declamation, on the mere abstract point of sovereignty, disconnected from any distinct and clear and forcible exhibitions of the unspeakable goodness of God; and especially where the presentation of the doctrine is in a tone and manner which indicates more of an earthliness of daring than of a heavenly boldness; more of oratorical vehemence, than of the vehemence which arises from spirituality of mind; more of the pungent energy of the stern logician, than of the energy which co-exists with the tenderness of a praying spirit; when I see these things, Mr. Editor, things which have often been, my heart is pained within me, and I am ready to say, this is certainly a fault which verges towards the opposite extreme. If the former slays its tens of thousands, the latter slays at least its thousands, and it is high time for it to be corrected.

Am I wrong in this sugestion? If so, let me also be corrected, and that with an unsparing hand; for I think that I adore the doctrine of the divine sovereignty, and would be cautious of doing any thing which could operate as an abuse of it.

Your's, &c. A HEARER.

### PALESTINE MISSION.

The following letter, which has just come to hand, from the Rev. Mr. Dwight, will be read with feelings of no ordinary interest by the friends of missions.

*Western Recorder.*

SMYRNA, *March* 29, 1830.

*My dear Brother in Christ*—You see from this date I am in a city where one of the seven churches of Asia was located. Every thing around me is new and interesting; for though I have read of Turkey and of Smyrna an hundred times, still I never formed a correct idea of the appearance of this country and people. The population of this city is variously estimated, from 75,000 to 150,000. No correct statement, however, can be made on this subject, as the Turks never take a census. It is much easier to name the different classes of the population, than to give their numbers. Probably no city in the world contains so great variety. Here are Turks, Greeks, Armenians, Persians, French, Italians, Dutch, English, and Americans; and people of the Mahomedan, Greek, Armenian, Jewish, Catholic, and Protestant faith. Probably no city on the shores of the Mediterranean, offers such facilities for missionary efforts. Mr. Brewer has recently opened a school here for Greek girls, and already he has been obliged to turn away many applicants, for want of means extensive enough to embrace all who apply. He has at present sixty in his school, and from what I can learn, I should think his establishment was exciting much interest. The Roman catholic priests here have already issued their bull against this school; but some catholic children still attend.

I took up my pen at this time, for the special purpose of saying something to you in reference to the Roman catholic church.—Before I left the United States, I recollect to have heard the sentiment advanced, that this church is not as corrupt as it was some centuries ago; and that in the United States especially, little is to be apprehended from its advancement. Indeed, I know it to be a fact, that many Christians of protestant denominations have actually given their money to aid in building Roman catholic churches in our own country! I must think that such individuals are wholly unconscious of what they are doing. What! shall it be said, that while missionaries abroad find in the catholic church by far the most appalling of all obstacles to the progress of their work; while that church is watching them with an eagle eye, and inventing every possible method to paralyse their influence, and threatening their very existence; shall it be said that Christians at home are lending their aid to strengthen and support this very church! I hope, sir, you will lift up your voice on this subject; and if any are deceived, do exert all your influence to convince them of their error. It is a mistaken notion that the Roman catholic religion is not so corrupt as it used to be. Perhaps it has undergone some modifications in its first introduction into the United States; but let the people know that these modifications are only temporary. The Pope is still at the head, and the whole system of the church is essentially the same that it was when Luther lifted up his voice and protested against its abominations. In Malta, you know, the catholic is the dominant religion. I wish that the Christians in America, who are so liberal in their feelings towards this sect, could see what I have seen in Malta. In the first place, the churches are full of images, notwithstanding the most explicit declaration of God s will on that subject in the second commandment. Images are also often found at the corners of streets, and in public places. The host (i. e. the sacramental bread and wine) is worshipped as God. I have seen it carried through the streets in great splendour, by priests dressed in white, with red vandykes, and bareheaded, who were singing most hideously. The procession was preceded by one who carried a red waving banner, and surrounded with boys carrying lighted lanterns at mid-day, and followed by a band of deluded females. A bell was kept ringing, to warn the people of their approach; and then every body must uncover the head and kneel. I have seen the streets full of people, kneeling before this god, as far as vision could extend.

You have heard of catholic indulgences. I have seen the most public proclamation of this on the very front of their churches. On the door of one church, I saw a small board hung out as a sign, with the Italian inscription, "*Plenaria indulgenza*," *plenary indulgence*. On another, in the most public street in the city of Valetta, the following inscription in Latin, cut in the solid stone over the door—"*Plenaria indulgentia, quotidiana, perpetua. pro vivis et defunctis;*" of which a literal translation is, *plenary indulgence, daily and perpetual, for the living and the dead!!*

There is a great multitude of priests in Malta, compared with the population of the island. Just before Lent, they are careful to go about and take every name, so that none shall be missing at the confession, when money is to be paid. These are the shepherds that destroy the flock.

O sir, I cannot describe to you my feelings in reference to these abominations. During my stay in Malta, I visited St. John's church, which is by far the most rich and splendid of any I have ever seen. It has a front of at least 350 feet, with two towers, and seven or eight huge bells, all of which are frequently rung at the same time. Within you see nothing but gold and bronze work, and the finest specimens of marble and mosaic. But although nominally a house of God, it is full of images, which God forbids, and which his soul abhors. At present little can be done to any purpose to promote reform among this people. I am sorry to say that the government of the island (which you know is English) has too often given direct countenance to the abomination of popery. Not many years since, two officers who were religious men, were cashiered for having dared to request to be excused from firing a salute, as they were ordered, in commemoration of some catholic saint. Their consciences would not suffer them to sanction in any way this idolatrous homage, and they mildly requested the commander to excuse them; and for this they were cashiered!

I have now been in Smyrna a week, and have already seen much of the Turks. I have been into the Pasha's palace, drank coffee and smoked a pipe with Jussuff himself, and with his secretary, surveyed the new Turkish barracks, and witnessed almost the first efforts of the soldiers at European tactics. I was never more kindly received or more hospitably entertained, and all simply because I was an American. The Pasha made many inquiries about America, and appeared much pleased with our visit. He is a venerable man in his appearance; no doubt rendered much more so by his long snowy beard, which is really beautiful.—When we told him that a vessel had lately arrived from America in thirty-five days, he said, "God must have sent a very good wind, to have enabled the vessel to come so quick." The Americans are very popular with the Turks. Our frigate Java, which is now lying in the harbour, has been thronged with Turkish visitors; while ships of other nations have not been noticed. O, that American Christians might feel the obligations which rest upon them to send the blessing of the gospel to the ends of the earth. Many important innovations have already been made in Turkish customs, and we cannot but hope that they are only the preparatory steps to changes more important. I expect to leave Smyrna in about a week, with Mr. Smith, for Constantinople, from which place we expect to proceed to Armenia very soon. My wife I have left in Malta, in Mr. Goodel's family. A separation from her would be intolerable, were it not that *duty* seems to require it. Do let me hear from you often.

## GENERAL ASSEMBLY'S MISSIONS.

Extracts from the Journal of a Missionary in Union County, Ohio.

Feb. 23, at night attended the meeting of lecture and prayer in Marysville Pretty good number out considering the wet. Villagers are poor hands to stand mud.

24th, this day, I have been with the President of a Temperance Society, to see a church member in this county, who is erecting a Whiskey Distillery! We found him engaged at the establishment, digging a well; himself half way down, and another man at the bottom, about 11 feet below the surface of the ground. One old gentleman was setting the coppers in a log building, and a young man was carrying mortar.

I stood for some minutes, and viewed the incipient preparations for the manufactory of "liquid fire," death, an destruction; and considered what might be the best mode of attack upon this engine of the devil. To have an interview of *some* kind, with this professed disciple of Jesus, was my serious determination. To meet him at his house, where his wife might hear our arguments, and our Heavenly Father the social prayer, was very desirable. But then we must take him from his work, (or rather the work of *Satan;*) we must exclude the other workmen from our auditory, and remove ourselves from a situation the most favorable for operations.

After being exercised with various emotions, too painful and trying to be described, the discussion commenced. We soon had three against two, while the young man was silent. We made it our aim to enlighten and convince, and that in such a manner, as to give the least occasion for offence; while we endeavoured to be plain, pungent, and faithful, as in the light of eternity. By their consent on leaving them, we made a generous distribution of moral power, such as "Improvement in Farming," "Kittridge's Address," and other Tracts, together with the "Journal of Humanity." As the good and the bad should sometimes meet, Kittridge was left under a full bottle of whiskey.

[Should I tell you to *what denomination* the above professor *belongs*, perhaps you would be compelled with me to blush with shame! But I forbear.]

At night, preached at Milford, (in this county,) on the subject of Sunday schools. Pretty good number out, obtained a Superintendant and two female teachers, and appointed a time for the school to commence. Perhaps a school may begin soon. Also, proposed to "preach to the people next week, on the subject of Temperance, and to present to them information relative to the good cause; —not because they are very intemperate as a Village; but because many of them are *temperate*, and are the very kind of people who ought to *co-operate* in temperate movements."

A few days ago, a whiskey drinker in M———e, attempted to raise a log cabin.—During the first day, he had but five hands; of course the work moved on slowly. They raised the walls 7 or 8 feet. The next day a "*temperance* man" advised him to leave *his* "*bottle*" behind, and he would "have plenty of hands;" for the "cold water men" could put up his building "*directly*." Having been assured the thing would be done, he (swore) he would go *without* the bottle. The "*men of strength*" came forward and effected the work in good time and order.

26th, at night preached at Mr ——, (in this county,) and baptised his "household," consisting of five children. Pretty good number of people out considering the travelling. In the course of the evening, introduced the subject of temperance, and read to them from the "Journal of Humanity," &c. At the close of the exercises, left them a Temperance Constitution, Tracts, religious papers, &c. Also, left one copy each of Beecher and Kittridge, to circulate through the neighbourhood; recommending hem to be read by every master of a family, to all his household.

27th, visited a sick man who has recently had a thigh broken by the fall of a limb from a tree. He has been notoriously wicked, but seems to feel *now*. Sometime before the accident, he dreamed that his life was soon to be terminated *very suddenly*, which alarmed him very much, and made him a little thoughtful. So we see, that the wicked are *afraid to die*, all their apparent bravery notwithstanding. The Lord have mercy on this poor man! By his permission, I nailed up a Handbill tract in his house.

Visited a sick woman who was very low.—She has been a *professor;* may she prove to be a *possessor*, when Jesus Christ shall judge her! —Last night, the roof took fire! All were asleep but the master of the house, who heard the noise of the flame. He was sitting up reading a *Tract*. How pleasant to think, that Tracts will save many from "*eternal* burnings!"

Visited two backsliders who have recently been suspended from the communion of the church. May the Lord lead them to repentance! Had a Hand bill Tract, nailed up in their house.

## BAPTIST BOARD OF MISSIONS.

FROM THE LAST ANNUAL REPORT OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN THE UNITED STATES.

*Rangoon.*—This earliest seat of missionary labor in the Burman empire has for a time had no place in our annals. The church gathered here, with many prayers and tears, was broken and scattered by the violence of war, till few traces of it remained. It seemed for a season, as though God had forgotten to be gracious, and regarded not the cry of his people: but his subsequent dealings have shewn that his mercy endureth forever, and his faithfulness to all generations. A second church has been established, and what adds much to its interest is, it was accomplished by native instrumentality. On the close of the war, Moung Tah-a, an old disciple of the place, returned to it, and in the absence of the American Teachers, did what he could to raise again the standard of the cross. He went from village to village, preaching Christ, which drew around him numbers who before had heard the Gospel, but suppressed the conviction excited by it. Their exercises having terminated at length, in a settled reliance upon Christ, they asked for baptism, and he consented. The work of conversion continued, and increased, and others applied for the same privilege, when he declined. It occurred to him, that he might be acting without that sanction which he ought to receive from those who were in the ministry before him, and he repaired to Maulmein for instructions. The sentiments entertained by our brethren in relation to him, and the course they adopted are best expressed by themselves. "January 4th, 1829," Mr. Judson says, "We commence the year with an auspicious event—the ordination of Ko Tah-a, as pastor of the church in Rangoon. He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Tah-a, is the man we should have chosen. His age, (fifty-seven,) his steadiness and weight of character, his attainments in Burman literature, which though perhaps not necessary, seem desirable in one taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment." Subsequently he adds, "We love him as a brother missionary, an humble, conscientious, faithful servant of the Lord Jesus." We cannot but recognize in this event, an auspicious presage of the rapid spread and final triumph of the Gospel in Burmah. Soon after his ordination, he took leave of the brethren, and returned to the scene of his appointed labors. Successive communications since received, show that he is a chosen instrument of God, to carry forward the purpose of his mercy. Thirteen have confessed their faith openly, and been baptized by him; on the 14th of August last he had thirty hopeful inquirers.

*Amherst.*—The history of this Station resembles somewhat that of Rangoon. It is on the Martaban river, about thirty miles from its mouth, and was once fixed upon as the principal seat of the Mission. Hither Mrs. Judson was conducted by her husband, after the release of the brethren from captivity at Ava, when it became the scene of her last labors; and though the mission was afterward removed to Maulmein, the seed sown had taken root. Its present state may be described, by an extract from Mr. Judson's Journal, dated Feb. 22d, 1829. "We have ordained Moung Ing pastor of the church at Amherst. That church consisted of three; to them are now added, the new pastor and his wife. May the five become five hundred, and the seed formerly sown in weakness and tears, spring up and bear fruit. May the last efforts of the one we have lost, whose setting rays sunk in death beneath the Hope tree, prove not to have been in vain; and may the prayers that ascended from her dying bed, be yet heard and answered in blessings upon Amherst."

## COMMUNICATIONS.

For the Western Luminary.

### INSTALMENT AND ORDINATION.

We have a word or two more to say on the subject of installments. Philo admits it to be "right that preachers should be paid for their services." Now I would ask any unprejudiced man, whether the probability of a minister receiving a suitable and comfortable support is not greatly lessened when he is settled by way of a supply from year to year? We all know that punctuality in these matters does not always occur, when the settlement has been made under the most solemn sanctions our book of discipline imposes. I would also ask, if there is not a greater probability that a minister will be more punctual and full in the discharge of his duties as a pastor, when he knows that, not only the eye of God is upon him, but the eye of his Presbytery also! Pastoral duties are awful, and connected with the most solemn responsibilities; and beings so frail as the best of us are, ought to labour to place ourselves under as many obligations to punctuality as possible, and to avail ourselves of all the principles of our nature, and of all laws divine and human.

But suppose there is an unfounded apprehension among the people that their pastor has neglected his duty. How is this man's hands to be held up, or his character cleared! The Presbytery cannot do it. They did not constitute him the pastor of that people. They do not know what was promised by the one party or required by the other. But suppose there is a real cause of complaint, and that the pastor has neglected his duty. In this case the people will not complain to Presbytery about it. They will take judgment into their own hands, at the end of the year, and ten to one if it be not an awful retribution. But another evil will result. The delinquent pastor is deprived of the brotherly counsel and admonition of his Presbytery. Still again; suppose the people have been greatly deficient in complying with their engagements, and that the bread which was promised, and that was expected to have fed the man's children is denied. Where is his resort? The civil authority never ought to be appealed to; and the church has no cognizance of the whole matter. The man must suffer in silence; for a time he will be an unemployed wanderer, and perhaps fall in with a people, who at the end of the next year may treat him in the same manner.

The great and popular objection against installments is, that they form an indissoluble connection between a minister and a people, and that in the event, a few may be left to pay up all arrearages occasioned by the default of others; than which there never was a more unfounded objection. There cannot be one case adduced where a majority have petitioned a Presbytery to dissolve a pastoral connection, but it has been complied with. Nor, as we believe, is there upon record a single instance in which any stipend has been collected by law, in our state, or of a Presbytery which has required any member of the church to pay more than what he himself, in his own individual capacity, had become responsible for.

We do not deem the matter of installment to be of divine appointment. This is equally true with respect to many other important and prudential regulations of the church. But we do believe that it is of divine appointment that every church should have its own Bishop or Overseer; and that if such pastors minister to their people "spiritual things," their duty is to minister unto them in "carnal things:" and we firmly believe in the justice and wisdom of the ancient and much blessed order of the Presbyterian church by instalments, and we see no other way in which the blessings of the pastoral relation can, in general, be secured.

With what Philo has said respecting the ordination of probationers, I am more than pleased. I am glad he has brought this matter before the church. Two questions present themselves on this subject. Ought Presbytery to ordain any probationer, except as the pastor of a particular church, or as an evangelist, who shall solemnly pledge himself, previous to his ordination, to labour in "frontier and destitute settlements," till he obtains a call? A second question of no less importance arises; has such evangelist any right to a seat in our church courts, in any other capacity than as a corresponding member, who has a right to deliberate, but not to vote?

With respect to the first question, we do not hesitate to say, it is a flagrant violation of the principles of our church government to ordain any man as an evangelist without such a pledge as mentioned above. For this opinion we have the following reasons. This we believe to be the *spirit*, as we are sure it is the *letter*, of our book of discipline. Chap. xv. Sect. 15: If there be, within the bounds of any Presbytery, "frontier and destitute settlements," where there are none to "administer sealing ordinances or organize churches," then let the Presbytery ordain evangelists, and see to it that they occupy those waste places. How just are the remarks of Philo on this subject. "Where," says he, "has been *one* of the many evangelists ordained by our Presbytery who has done this! They have remained among us; and have been permitted to take seats in our church courts, and participate in the government of the church. It is to be feared, that in most cases, both the Presbytery and the candidate knew full well, when the ordination took place, that no "frontier and destitute settlement" would be benefited by this transaction." It is just as much the duty of a Presbytery to enquire of one whom they are about to ordain as an evangelist, whether he is willing to accept, and solemnly promise to perform the *whole* work of an evangelist, according to the spirit of our constitution, as it is to call upon one whom they are about to ordain as a pastor, "do you promise to discharge the duties of a pastor, as God shall give you strength!" And as much their duty to demand evidence of evangelists' having discharged their solemn duties, as it is for them to demand evidence that pastors have performed their duty.

But again: It is the duty of Presbyteries faithfully to enquire into the personal piety, natural talents, and erudition of candidates for licensure; and after having required them to study theology at least two *whole* years, they ought to license them. And, in ordinary cases, when any of the previous steps are neglected or dispensed with, they who do so are not Presbyterians. Presbyteries who take up young men, fresh from the world, and just brought, by the grace of God, from the school of infidelity, and throw them into the church as ministers of the gospel, with but a few months preparatory study, are lowering the standard of ministerial character, and weakening the bonds of presbyterian union. Presbyteries having done their duty according to our book of discipline, in licensing their candidates, have, for the present, nothing more to do with them. They hand them over to the church, to the *people*. Presbytery can never, consistently, interfere with their licentiates, as to their ordination, until asked by the *people*. The reason is obvious. Who does not know, that there are many men of ardent piety, good natural talents, and excellent erudition, who nevertheless are totally deficient in one of the Apostle's essential qualifications of a minister, they are not 'apt to teach," that is, they have no capacity to teach. Of this the people, and the people *only*, are to be the judges. Presbytery has nothing to do with it. In the excellent language of Philo, "Probationers are licensed that the churches may form a judgment of their talents.—I do not know of more conclusive evidence, to prove that the services of a licentiate do not edify the churches, than the *fact*, that no church is willing to take him for their minister." And the language of our directory is, "When any probationer shall have preached so much to the satisfaction of any congregation," &c. Then follow the directions for his ordination. Which, to me, distinctly implies, that without such call the ordination ought not to take place. But the 11th Section of Chap. 14, of the form of government, puts this matter beyond all doubt. It empowers the Presbytery to withdraw the license when the services of the licentiate "do not appear to be edifying to the churches." Some of our Presbyteries, instead of obeying the voice of the people, and withdrawing the license, have frequently proceeded to ordain the licentiate, the *people* and the book of discipline notwithstanding.

As to the second question, has an evangelist any right to a seat in our church courts! On this subject I would say, evangelists ought to have the same privileges in Presbyteries and Synods that are granted to travelling or itinerant brethren; that is, they ought to have the right of deliberating, but *not* of voting. Why are corresponding brethren, as they are called, denied the right of voting! If we mistake not, it is upon this principle. Such persons have no church within our bounds, and it may be no where else to govern; therefore to permit them to legislate, would be to create a ruler, where there are none to be ruled. Corresponding brethren are transient men. They have not the knowledge necessary to enable them to legislate in our bounds understandingly. Your evangelists ought to be transient men; their business is to labour in "destitute and frontier settlements;" not to legislate, because they have no church to legislate for. To permit evangelists, and especially those who do not labor in destitute and frontier settlements, to all the privileges of those who have the labour and oversight of particular churches, and who can sympathise with the people in all their difficulties, is creating a kind of spiritual Lords, who may bind heavy burdens upon men's shoulders, but have neither the power nor will to touch them with one of their fingers. In the words of Philo, "Our Bishops are Bishops of particular churches. We have no *Diocesans*, who have authority to govern *all* the churches in the bounds of a Synod or Presbytery, when it is not pretended they have the right to govern any *one* church."

PHILO-ORDO.

For the Western Luminary.

### BAPTISM NOT REGENERATION.

EXTRACT FROM REV. SAML. DAVIES SER. 48. VOL. 2.

First, I leave you now to consider, whether baptism be the same thing with regeneration, or the new birth, in the scripture sense. I grant that baptism is a sacramental sign of regeneration, just as the Lord's supper is a sacramental sign of the body and blood of Christ; and, therefore, baptism may be called regeneration, by the same figure which Christ uses when he says of the bread, *this is my body* in this metonymical sense. This method of speaking has been used by many great and good men; and when they call baptism regeneration, they only mean, that it is an outward sign of it, just as the sacramental bread, for the same reason, is called the body of Christ. Were it always used in this sense, it would hardly be worth while to take notice of it as an impropriety; though, I must confess, I cannot find the same form of speech indisputably used concerning baptism in the bible. But when men are taught that the whole of that regeneration, or new birth, which the scripture requires as absolutely necessary to salvation, means no more than just being baptized; and when they that have been baptized, begin to think that they have no more to do with the new birth, the error is too dangerous to be passed over in silence. I shall then lead you into a track of thought, by which you may easily make yourselves judges in this controversy. If baptism be regeneration in the scripture sense, then, whatever the scripture says concerning persons regenerated, born again, or created anew, will also hold true concerning persons baptized. This is so plain a principle, that it is hard to make it plainer; for if baptism be the same with regeneration, the new birth, or the new creation, then the same things may be said of it. Proceeding upon this obvious principle, let us make the trial in a few instances. It may be truly said of him that is born of God, in scripture sense, that he does not habitually sin, &c.

Now substitute baptized, instead of born of God, and consider how it will read, "Every one that is baptized sinneth not; but he that is baptized keepeth himself; and the evil one toucheth him not." Has this the appearance of truth? Do not all of you know so much of the conduct of many who have been baptized, to see this is most notoriously false? for where can we find more audacious sinners upon earth, than many who have been baptized! Let us make another trial. *Whosoever is born of God* in scripture sense, *overcometh the world*. But will it hold true, that whosoever is baptized, overcometh the world. *If any man be in Christ* in scripture sense, *he is a new creature; old things are passed away, and all things are become new*. But how will it sound if you read, *if any man be baptized he is a new creature; old things are passed away and all things are become new!* Does baptism universally make such a change in the subject, as that it may, with any tolerable propriety, be called a new creation?—I might easily make the same experiment with many other passages of scripture; but these may suffice as a specimen. And now, must it not be as evident as any mathematical demonstration, that regeneration, or the new birth, in scripture sense, is something else, something more divine, more intrinsical, more transformative of the whole man, than baptism? That man must labour to be deceived, who can work up himself to believe, after such a representation of the case, that if he has been baptized, he has all that regeneration which is necessary to his admission into the kingdom of heaven. I know no absurdity parallel to it, except the doctrine of transubstantiation, the characteristical absurdity of the church of Rome. Because Christ in the distribution of the elements in the Eucharist, said of the bread, *this is my body*, putting the sign for the thing signified, therefore Papists conclude, the bread is substantially the very same with the body of Christ signified by it, though it still retains all the sensible properties of bread. Some Protestants have fallen into the same error as to the other sacrament of baptism, and that with less plausibility. I can find no scripture that says of baptism, "this is regeneration;" and yet, they insist upon it, that it is the very thing; and make the sign and the thing signified one and the same.

Let me borrow a very plain and popular, and yet substantial argument from LUMBORCH. "The great design of Christ's coming into the world was to renew and regenerate men: this is a work worthy of his own immediate hand." And yet we are told *Jesus baptized not but his disciples*. John iv. 2. A plain evidence that he made a distinction between baptism and regeneration. St. Paul, writing to the Corinthians, says *I thank God I have baptized none of you but Crispus and Gaius*. 1 Cor. i. 14.

But if baptism be regeneration, his meaning must be, I thank God that I regenerated none of you.—But is this cause of thanksgiving? Could he give thanks to God that he had not regenerated any of them! *Christ*, says he, sent me not to baptize.—But can we think Christ did not send the chief of the apostles to promote the great work of regeneration! He elsewhere calls himself their spiritual father, *for* says he, *in Christ Jesus I have begotten you through the Gospel*. 1 Cor. iv. 15. But if baptism be the new birth, he could not have been their father, or begotten them, unless he had baptized them. From which it is evident, that St. Paul made a great difference between baptism and regeneration.

Therefore, let no man deceive you with vain words. Baptism is an ordinance of Jesus Christ, which you should think highly of; but do not put it out of its place, by substituting it for quite another thing. Believe it, this is not that kind of regeneration which you must be the subjects of, if you would enter into the kingdom of God.

The following lines are published by request.

### GRACE TRIUMPHANT.

What makes mistaken men afraid,
Of Sovereign Grace to preach?
The reason is, if truth be said,
Because they are so rich.

Why so offensive in their eyes,
Doth God's Election seem?
Because they think themselves so wise,
That they have chosen him.

Of Perseverance why so loth,
Are some to speak or hear?
Because as masters over sloth,
They vow to persevere.

Whence is Imputed Righteousness,
A point so little known?
Because men think they all possess
Some Righteousness their own.

Not so, the needy helpless soul,
Prefers his humble prayer;
He looks to him who works the whole,
And seeks his treasure there.

His language is, "Let me, my God,
On Sovereign Grace rely;
And own tis free, because bestow'd
On one so vile as I.

Election, tis a word divine,
For, Lord, I plainly see,
Had not thy choice prevented mine,
I ne'er had chosen thee.

For Persevering Strength I've none,
But would on this depend;
That Jesus, having loved his own,
He loved them to the end.

Empty and bare I come to thee
For Righteousness Divine;
O, may thy matchless merits be
By Imputation mine.


# WESTERN LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, AUGUST* 4, 1830.


### CHRISTIAN ADVOCATE AND ZION'S HERALD.

A correspondent in the above paper adopts a style of language towards the recent efforts of the American Sunday School Union, that would better become the infidel publications of New-York than the columns of a Christian Advocate. Because the spiritual wants of the valley of the Mississippi, have been set forth in strong and impressive language at the meetings of the Sunday School Union, he must needs represent the speakers on those occasions as giving the impression that we western people are all *heathen* and *idolaters*. He says that the Methodist Union have in the valley of the Mississippi 600 schools, and 39,000 scholars, and then asks "where is this shocking destitution, and what towns, cities, or districts are destitute of a Sunday School." He also complains that in the recent meetings in Philadelphia and New-York, they have not had credit for these schools, and he fears that if the great valley is finally supplied with Sabbath schools the American Sunday School Union will take all the credit of it. Now this kind of envious complaining is pitiful. Have not other denominations Sabbath Schools also in the great valley? The American Sunday School Union has 734 schools, 5,705 teachers and 45,167 scholars. But what are these among so many! (300,000 children.) There is much ground to be occupied yet. Instead of complaining of the American Union for not blazoning forth their good deeds, we hope the friends of the Methodist Union will redouble their efforts to extend their Sabbath Schools in the West. We do not hear of the American Union complaining because *their* efforts in this business are not duly acknowledged by other societies. If we all labour and faint not, we shall receive our reward in due season—not the poor praise of men, but the praise that cometh down from above.

At a meeting in the Associated Reformed Church in Hamilton, Ohio, on the 19th ult. a Sunday School Union was formed, and about *seventy dollars* were subscribed for the furthering of the objects of the Union.

An interesting meeting has been held in Princeton, N. J. for the purpose of rendering aid to the Sabbath School cause in the valley of the Mississippi. The meeting was addressed by Mr. Baird, the agent of the Sunday School Union, by Dr. Miller and Dr. Carnahan, president of the College. $330 were raised for the Society.

The Editors of the New York Observer have been fined $50 in a prosecution for a libel. The libel was this. The editors, in noticing a prospectus for a Newspaper to be called the "Every Day Mail" and "to be published *every day* in the week," said *Sundays not excepted*. It was their impression as well as that of others, that the paper was to be published on Sundays, the same as other days. It appears from the testimony in the case, that if the public had been found corrupt enough to have approved the plan, it would have been published on the Sabbath. But the projectors of the plan found it would not do. A Mr. Bates was the prosecutor. The defendants suffered judgment to go against them by *default*, as they considered the suit vexatious merely. By some of their friends they are blamed for not appearing in the defence and vindicating themselves, as they easily might have done, against the allegations of Mr. Bates.

The Franklin Association of Baptists, convened at Frankfort in July last, adapted as a true exhibition of Alexander Campbell's Confession of Faith, *thirty-nine articles*, extracted in his own words from the Christian Baptist and Millenial Harbinger. They call it a new edition of old errors.

*Six Hundred Dollars* have been raised in Philadelphia and Baltimore, to purchase the emancipation of Mr. Gustice, a Methodist preacher in Maryland, his wife and four children. We presume they are destined for the colony of Liberia.

The Colonization Society have resolved to dispatch a vessel to Liberia, to convey thither *one hundred* or more emigrants. She is to sail from Norfolk, Va. the first of October. In this vessel will go out the Rev. Benjamin Rush Skinner, with his wife and a young lady —all sent by the Baptist Foreign Missionary Society.

The Colonization Society of Danville Ky. intend to send to Liberia, this fall, two or more emigrants. Two are now ready; one of whom is a slave liberated by Mr. L. W. Green, on condition of his going to the colony.

Among the Collections on the 4th July for the Colonization Society, the largest we have noticed was taken up in St. Paul's church, Troy, N. Y. amounting to $74 30.

The annual commencement of the University of North-Carolina, was held on the 24th of June. The degree of Bachelor of Arts was conferred on 14 young men, the degree of Master of Arts on 6, and Doctor of Divinity on Rev. Adam Empie, of William and Mary College, and on Rev. Cornelius Vermule, of Haerlem, New-York.

The summer session of the University of Va. closed on the 17th ult. Two orations were delivered and one essay read before the Rector, Mr. Madison, the visitors and a numerous audience. Diplomas were delivered to 21 young men, who had been admitted by the faculty as graduates in the different schools or departments of the University—some in one department and some in another. This method of graduation we believe is different from that of any other college in the United States.

The present is said to be an interesting time as to revivals of religion in Boston and the vicinity.

Extract from a letter from a correspondent in Louisville.

"Yesterday, July 25th, as I was going to Shippingsport, my heart was very much grieved at the shocking profanation of the Sabbath. The hacks were running, multitudes walking, and many engaged on the canal at their labor, blasting rock and removing it from the canal. Blacksmith shops in operation. When I arrived at the canal, I discovered that a man had suddenly fallen dead, and was surrounded by a multitude. I approached them and endeavoured to do something for the man; but thinking my concern was more with the living, I proposed to preach to them if they would go to another shade. A considerable number accepted the invitation, and received the word with thankfulness apparently, and very readily received a number of tracts."

*For the Western Luminary.*

## TEMPERANCE.

Mr. Editor,—Knowing you to be a warm and active friend of the temperance cause, it is with pleasure I announce to you the formation of another temperance society, hoping that the friends of the cause may hear of it through your paper. Early last fall the friends of temperance societies in Lebanon, (Washington county, Ky.) and its vicinity, made an attempt to form a society, which failed. At this failure the opposers of temperance societies seemed to rejoice and shout victory, and very little more was said about the matter by the enemies of still-houses and the bottle, until a short time since; when, after a few remarks made by the Rev. James K. Burch in the Presbyterian church, a constitution was presented for the formation of a society, and thirty-one individuals, consisting of ladies and gentlemen, came forward and signed it. This society is auxiliary to the American temperance society, and formed on the plan of entire abstinence: and though it is in its infancy, and surrounded by still-houses, I do not believe the smoke will strangle it. A MEMBER.

*Courtland Co. N. Y.*—From the report of the Executive Committee of the County Temperance Society, presented June 9. it appears that there are in Courtland county, twelve minor temperance associations, containing more than 300 members. Three of these associations are composed of females; they are in Homer, Virgil, Marathon; and it is worthy of notice, that they are uniformly larger than the male societies in the same towns. Such is not unfrequently the case. We make two or three extracts from the very excellent report mentioned above:—

"In Virgil, during the last year, two habitual drunkards have been reclaimed, and one has died of intemperance.

"The quantity of whiskey manufactured in Marathon, in 1827 and 1828, exceeded 10,000 gallons each year. Last year three thousand gallons is the amount distilled. In 1827—8, eight distilleries were in operation, now only one. In 1827, there were 250 gallons of foreign spirits imported; in 1828, 145 gallons. Last year ten gallons is a full estimate. In 1827—8, there were eight places in town for retailing spirit, and it is believed eight licenses granted. In 1830, when the commissioners of excise met to grant licenses, there was only one application; and it is believed by men who have the best means of judging, that the use of ardent spirit, especially in the north and west part of the town, has diminished nine-tenths, and in all parts more than half, since the formation of this Society; and in the same proportion has order and regularity been restored. It is also worthy of remark, that there is now more whiskey sent to a distant market, from the distilleries now in operation, running 3000 gallons, than there was in 1828, from the distilleries making more than 10,000 gallons.—*West. Rec.*

From the Philadelphian.

## SUMMARY STATISTICAL REPORT

*Of the Presbyterian Church in the U. States of America, for June 1, 1830.*

Since the last summary view was given *six new Presbyteries* have been formed, within our bounds; so that the Assembly has now under its care *nineteen* Synods, and *ninety-eight* Presbyteries. The following *thirteen* Ministers of the Gospel have, during our last ecclesiastical year, been removed from us by death, viz.

The Rev. William A. Porter, of the Presbytery of Columbia; the Rev. John M. Mason, D. D. of the 2d Presbytery of New York; the Rev. Matthias Bruen, and the Rev. Joseph Stibbs Christmas, of the Presbytery of New York; the Rev. Manasseh M. York, of the Presbytery of Susquehanna; the Rev. Abiel Jones, of the Presbytery of Grand River; the Rev. James Duncan of the Presbytery of Madison; the Rev. John V. Bovelle, of the Presbytery of Wabash; the Rev John Patterson, of the Presbytery of Mississippi; the Rev. George G. McWhorter, of the Presbytery of South Alabama; the Rev. Joseph D. Kilpatrick, of the Presbytery of Concord; the Rev. Alfred Finney, of the Presbytery of Tombigbee; and the Rev. William Ashmead, of the Presbytery of Charleston Union.

Our preachers of the gospel, at present, are in number, *seventeen hundred and eleven;* of whom 1491 are ordained Ministers, and 220 Licentiates. The *increase*, after deducting deaths and removals, since the last report, has been 98 Ministers and 15 Licentiates.

Our candidates for the gospel ministry who are in various stages of their education preparatory to their being licensed to preach are 228, of whom the actual increase the last year has been 33.

We have *two thousand one hundred and fifty-eight* congregations under the care of our sessions and higher judicatories; or *eighty-eight* more than we had in June 1829.

*Fifteen thousand nine hundred and eighty-five* communicants were received last year, of whom 11,748 were admitted for the first time, on examination and the profession of their faith; and 4,237 were translated by certificate from one church to another. Our present number of communicants is *one hundred and seventy-three thousand three hundred and twenty-nine;* the last yearly *increase*, above deaths, dismissions, suspensions and removals, having been *ten thousand five hundred and thirteen*. This was a less increase than that of 1829 by 5,995 persons.

The baptisms in our congregations last year were of adults 3,255, and of infants 12,202; giving a total of 15,457; and being 696 less in number than in the preceding year.

Thirty-nine of our ministers are pastors of Congregational churches not under the care of any of our Presbyteries.

*Six hundred and thirty* of our churches are *vacant;* having neither *pastors* nor *stated supplies*, but depending on occasional preachers which may be sent them by their Presbyteries or some missionary society.

Our Presbyteries report $3,504.13 collected for the payment of the expenses of the Commissioners to the last General Assembly. Of this sum only $1,869.82 were forwarded to the Treasurer of the Trustees of the Assembly, to be divided between Commissioners who travelled in coming to the Assembly 37,109 miles. The balance of $1,634.31 was either paid to Commissioners by the Presbyteries which choose to support their own Commissioners, without contributing to, or being benefitted by, the general fund; or remains yet to be transmitted.

The funds reported by the Presbyteries as having been collected in all our churches which have made any returns are, for Domestic and Foreign missions *forty-four thousand nine hundred and fourteen dollars and seventy-three cents;* for Theological Seminaries *nine thousand six hundred and forty-three dollars and twenty-one cents;* and for charitable education purposes *one hundred and twenty-six thousand one hundred and thirty dollars and seventy-seven cents.* These contributions give a grand total of $184,292.84; which exceeds the amount returned to the General Assembly of 1829 by $111,224.58.

While the Presbyterian Church will undoubtedly feel thankful for the honourable instrumentality conferred upon her in building up the Redeemer's kingdom, it is important that she should remember, *that the* INCREASE *of her Ministers and Licentiates* by all means, whether of education or immigration, has exceeded the increase of new churches formed in her connexion only by the number of 25; and that it becomes her to cry mightily unto the Lord of the harvest that he would greatly multiply spiritual labourers.

It should also humble us to reflect, that ALL the charitable funds above reported, if equalized among our communicants would make their contribution for *all the important objects* named, little more than *one* dollar and six cents, for each.

May we not hope that the whole Presbyterian Church will awake, arise, and in the year upon which we have entered, at least double her exertions!

EZRA STILES ELY,
*Stated Clerk of the General Assembly.*

## CHURCH AT MAYHEW.

This Church, under the care of the Presbytery of Tombigbee, consists of 155 communicants, of which 120 are native Choctaws, and the greater part of them full blooded. The Church extends over a large district of country, which is divided into three sections. In each of these sections a Missionary acts as stated supply. For this information the Editor is indebted to the Rev. Cyrus Kingsbury. *Ib.*

## AN ORIGINAL TRACT ANECDOTE.

In the District of A——, one Sabbath morning, as some Sunday School children were going to their school, having with them a little bundle of Tracts, they passed by the field of a man who had long neglected the sanctuary and the ordinary means of grace. One of them passed over the fence, and fastened to the plough-beam the tract called the Swearer's prayer, and contined on to school.

On Monday morning, when the man came to his plough, he found the tract, but was unable to tell how it came there; and surprised at the singular circumstance, took it home and read it carefully, again and again. Convic tion fastened upon his conscience; he began to attend places of public worship. His anxiety after truth continued, until (as he trusts) he found peace in a Saviour's blood, and has since connected himself with a Christian church.—*Charleston Observer.*

## A COUNTRY POST OFFICE.

One of the most vexatious things in the life of an Editor is the frequent miscarriages of his paper. It has so many chances to encounter before it can reach its destination, as to fill with misgiving the anxious mind which has groaned under the burden of its contents. It has no little pressing and friction in Uncle Sam's bags, which are not always handled in the most tender manner.—Then it has to be dragged about and overhauled by the clerks in all the distributing offices, where it will be fortunate if it be not diverted from its proper course, and sent on some circuit of travel contrary to all expectation. In this revolution it often travels back to the disappointed editor, who cannot but feel much mortification at the thought, that just as he hoped his labors were taking effect upon the minds of his distant patrons, the whole concern comes back upon his hands like some protested bill. But the most perilous condition for our wandering pages, is the country post-office. We were lately present at one of these, and witnessed in person the kind of hazard to which our publication is subjected. A man came in and said to the Post Master—"Did my paper for week before last ever come to hand?" "Well, really John I don't know"—replied the Post Master—"But come round and examine for yourself." Meanwhile we looked about to see where the letters and papers for the office might be kept. But we could discover nothing which resembled a post office. At length a small drawer was pulled out of the little counter in the shop where we were, and where the lovers of whiskey are in the habit of assembling to take their Saturday's toddy; and the disappointed man was left to search without effect for his paper. Some more fortunate neighbor had been there before him, and his paper was not to be found. We commend the following extract of the Post Office law to the attention of such officers:—"*If any person employed in any department of the Post Office, shall improperly detain, delay, embezzle, or destroy, any newspaper, or shall permit any other person to do the like, such offender shall, on conviction thereof, forfeit a sum, not exceeding* FIFTY DOLLARS."—Col. Star.

## SECULAR SUMMARY.

At the late term of the Jessamine Circuit Court, two slaves, Stephen and Mary, were tried for the murder of their mistress, Mrs. Caldwell, in May last. Stephen is about 60 years old, Mary, his grand-daughter, 18. From the account of the trial, it appears that the separation of Stephen from his wife, by his young mistress, was the primary cause inciting him to this cruel deed.

A son-in-law of Mr. Bell, of Washington county, was lately stabbed with a butcher's knife, by a coloured woman, while he was attempting to chastise her for insolence to Mr. Bell, her master. He died of the wound on the same day about sun set.

The Steam Boat, Pioneer, on Lake Erie, lately burst off the cap of her boiler, but injured no person.

The Governor of Virginia has officially proclaimed the ratification of the new Constitution of that state—the whole number of votes for it 26,055, against it 15,653—majority 10,402.

Two hundred Indians of the Oneida tribe have removed from New-York to Green Bay. Five hundred only remain.

FATAL DUEL.—We have received a letter dated Arkansas Teritory, June 22, detailing circumstances connected with an instance of single combat, which took place there, whose severity has scarcely a parallel in history. The letter comes, as it appears, from a friend of one of the parties, Dr. D. H. Jefferies, with whom we had a brief acquaintance while he resided at Coffeeville: and the account is requested to be published for the information of the friends of that gentleman in this state. The parties were residents at or near Iberville, Louisiana.

A challenge passed from a Doctor Smith to Dr. Jefferies, on the 1st instant, which was accepted; the interview was appointed for Thursday, the 17th, and the distance fixed at 8 paces. When the time arrived the parties met, took their stations, and exchanged shots, without injury to either. After this shot, it seems inferable from the remarks of the writer, that some efforts were made by their friends to bring about an accommodation; but unavailingly, as Dr. Jefferies declared that he would not leave the ground, till he had lost his own or taken the life of his antagonist. Their pistols were handed to them a second time, and at this fire, the right arm of Dr. Smith was broken, which arrested the fight for a few moments. He recovered from the exhaustion, when he declared, as he was wounded, he was ready to die, and demanded the seconds to proceed. The pistols were then put into their hands for a third time. Dr. Smith using his left hand. At this fire Dr. Jefferies was wounded in the thigh, and his loss of blood occasioned an exhaustion that again delayed the conflict for a few moments. He recovered, and both desired to shorten the distance and continue the fight. They now stood up for the fourth time covered with blood and at a distance of six feet. They were to fire between the words one and five, and the shot proved fatal to both parties; they fell to the earth. Dr. Smith was dead when he dropped, the ball having penetrated his heart, and Dr. Jefferies was shot through the breast, a wound he survived but four hours. They fought with perfect coolness, adds our correspondent, two good and brave men. (Strange goodness!)

When Doctor Jefferies saw that his antagonist had fallen, he asked if he was dead, and being assured so; he declared his own willingness to die. Before he expired he said that he had been a school mate with Dr. Smith, had been acquainted with him fifteen years, that they had been on terms of great intimacy and friendship: and he bore also honorable testimony to his character as a man of science and a gentleman. It is not stated distinctly in the letter, what originated the cruel hostility which is exhibited in this melancholy affair, but it appears to have been deeply wounded feelings on the part of Dr. Jefferies. Our correspondent states that he had made many personal friends, in the section of the country where he had fixed his residence, and was universally respected and beloved. He was engaged at the time of this affair, to be married to a highly intelligent and amiable young lady of Mississippi, which circumstance, appears to have had a connection with the duel. The lady reached the ground only in time to take her last earthly farewell of the object of her affection. Her frantic cries, mingled with the grief of her friends, the letter paints, as a scene of the most heart rending description.—*Mobile Register.*

The Centreville (Md.) Times received on Wednesday, says, "A report was in circulation just as our paper was going to press, that an insurrection of blacks had taken place in Dorset, on the Eastern Shore. Our informant, the Easton stage driver, did not know that any lives had been lost. Two houses have been burned, and about fifty blacks had been committed to prison."

By a return presented to the House of Commons, it appears that the number of persons who have been executed for forgery, or uttering forged instruments, during each of the last ten years, is as follows:—1820, 20; 1821, 16; 1822, 6; 1823, 2; 1824, 3; 1825, 1; 1826, 1; 1827, 4; 1828, 4; 1829, 7.

It is stated, that the increase of productive power through the aid of steam and improved mechanism, with other scientific appliances, during the last forty years, is equal to the adtional supply of labor of six hundred millions of men!

The number of the North American Review, just published, contains an article on Sunday Mails, which mildly but effectually exposes the sophisms of Col. Johnson, shows the folly of the vulgar clamors about the union of church and state and gives some well-timed remarks upon the essential importance of an observance of the Sabbath to the happiness of individuals and the prosperity of a nation.—*N. Y. Obs.*

*Religious influence of Sabbath Schools.*—From the Reports of the Am. Sunday School Union, we learn that *nine thousand seven hundred and fifty-eight* teachers and scholars are reported as having professed religion during their connection with the Sunday schools belonging to that Society; and this is supposed by the managers not to be one half of the whole number who have been taught by the Holy Spirit, and have publicly professed their faith in the Lord Jesus Christ, since their connection with this institution.—*Bib. Rep. & Theol. Rev.*

Total number of deaths in Philadelphia, during the week ending 10th July, wass 112. Twenty-five of these were children by Cholera Morbus! For the week ending the 17th, there was 85; 17 of whom were children by Cholera Morbus.—*Philadelphian.*

*Miss Paton*, a celebrated actress, married Lord William Lennox; and has lately separated from her husband; the English papers say, on account of his ill usage of her. Matrimonial alliances with ladies of the theatre rarely issue well. *Ib.*

The Paris papers assert that Frederick, Prince of Orange, the second son of the King of Netherlands, is likely to be appointed Sovereign of Greece, in the room of Prince Leopold.

The University of Oxford now contains 5264 members; the University of Cambridge 5263.

*Emigrants.*—8386 persons have arrived at New-York from Jan. 1 to June 25, 1830—from England 6462 Scotland 657, Ireland, 1267.

*Cloth Buttons.*—The manufacture of these buttons continues to be extensively prosecuted in the vicinity of Northampton Ms. and gives employment to hundreds of industrious females. Competition has reduced the profits of the proprietors, and the wages of the girls, and the buttons are now sold at about one fourth of the price that was paid for similar English buttons a few years since. One person has upwards of 1000 gross made per week. The wood moulds are made by females. Six girls in Easthampton, employed by Mr. John W. Graves, recently turned in one week 3052 gross of moulds.—One girl turned 144 gross in one day, from 5, A. M. to 7, P M. [*Hamp. Gaz.*

*Intoxication.*—A man in Maryland, who was addicted to drunkenness, hearing a considerable uproar in his kitchen one night, felt the curiosity to step to the door, to know what was the matter; when behold his servants were indulging the most unbounded laughter at a couple of his negro boys, who were mimicking *himself*, in his drunken fits, as how he reeled and staggered—how he looked and nodded—and hickupped and tumbled!—the pictures which these children of nature drew of him, and which held the rest with such inexhaustible merriment, struck him with so salutary a disgust, that from that night he became a perfectly sober man, to the great joy of his wife and children.

*Interesting to Farmers.*—The Massachusetts Yeoman notices a new vegetable, recently introduced in the neighborhood of Worcester, called "Cow CABBAGE." It affords an abundant supply of fodder for cattle; grows from six to twelve feet high, and lives four years in the stalks. The following paragraph on the same plant, is from the N. E. Farmer.

"Sixty plants are said to afford sufficient provender for a cow a year! and as the side shoots only are to be used, it lasts four years without fresh planting. A square of sixty feet will contain 256 plants, four feet apart, or sixteen more than four cows require for a year's provender, without the aid of any other food."

INFORMATION SAUGHT.—If any person in Alabama, or elsewhere, knows any thing of the death of a man whose name was Thomas Sanderson Hufty; who is believed to have deceased somewhere in Alamba, between two and three years ago, and will communicate the same to the Rev. Dr. E. S. Ely of Philadelphia, they will much oblige a relative of the deceased, and serve the cause of humanity. Editors in the South who will copy this notice *gratis;* will merit the gratitude of the subscriber. MARTHA CALVER.

## FOREIGN.

In consequence of the failure of our eastern papers this week we have no late foreign intelligence.

No hopes are entertained of the recovery of the king of England.

Sir James Mackintosh introduced into the house of Commons an amendment to the forgery bill, to do away the punishment by death for that crime. The amendment was carried by a majority of 13.

## MARRIED,

On the 28th ult., by the Rev. Mr. Hewitt, Mr. Robert Page, to Miss Eliza Henry, both of this place.

## OBITUARY.

DIED—On Sunday last, in this town, Mrs. ELIZA I. PARKER, at an advanced age.

At the residence of David Wilson, of Fayette County, on the 20th of July, GEORGE SELDEN, son of Dr. Smith of Millersburgh, Ky. in the 9th year of his age.

On Thursday last, at the residence of Edward Payne, Sen. WORDES P. CHURCHILL, Esq. of Louisville.

DIED.—At his maternal residence in Peacham, Vermont, on Sabbath morning last, of consumption, WILLIAM CHAMBERLAIN, Esq. Treasurer, and Professor of the Latin and Greek Languages and Literature in Dartmouth College, aged 33, and in the ninth year of his professorship. To the interests of the College he devoted the entire energies of a mind of no common order, and, as early as he has been removed, he has accomplished much for the institution, the benefit of which will be permanent. During his last illness, the religious interests of the students lay near his heart, and some of his last words were in prayer for them. On Saturday he dictated a short but impressive message to them, exhorting them to seek God in earnest and without delay. It was communicated to them on Sabbath evening, in the chapel, and received with evident feeling. They had just separated after evening worship, when the solemn knell announced his departure to the world of spirits. A delegation from the Faculty attended his funeral in Peacham, at two o'clock on Tuesday, and at the same hour, an impressive discourse was addressed to the students in the chapel, by the President. Professor Chamberlain died in the joyful hope of that blessedness, the pursuit of which he so earnestly recommended to others.—*Vt. Chronicle.*

## TO CORRESPONDENTS.

S. K. S. has been received, and a private letter will be sent to the writer.


## CHRISTIAN ALMANAC FOR 1831.

AN edition of this Almanac, by permission of the American Tract Society of New-York, will be PUBLISHED IN CINCINNATI, adapted more especially to Western interests. It will be printed and put up in the same style as in the east, and furnished at the same price as at New-York.

Orders will be received by Mr. Robert Boal, Agent for the Cincinnati Tract Society, or by the publisher, GEO. T. WILLIAMSON.
177 *Main-street.*

G. T. WILLIAMSON will also publish the common Almanac, double and single, which he will furnish at the lowest prices.
Cincinnati, July 13, 1830 3—3t.

## HOUSE AND LOT FOR SALE.

THE Subscriber offers for sale, the house in which he resides, near the residence of Mr. Samuel Trotter, on Mill-street, Lexington. The house is two stories high, built of brick, with convenient back buildings. The lot is 50 feet front, running back 200 feet to an alley, with a garden on the same. Any person wishing to purchase, will please to call, and examine the premises for themselves. The terms will be made known, by the subscriber on application.
DAVID FISHER.
Lexington, July 13, 1830.

## FRANKLIN FEMALE SEMINARY.

THE second session will commence on Monday, the 12th day of July. The subscriber intending to make this a permanent Institution, contemplates enlarging it after the next session, so as to embrace a complete course of female education, should his patronage justify it. Believing that the course of female education is generally too superficial—and that too great a proportion of time and attention is devoted to the ornamental branches—he intends embracing in the course of instruction several of the exact sciences. The course will at present include the following branches, viz:

FIRST CLASS—Reading, Writing, Spelling, with definitions, English Grammar, Mental Arithmetic Elements of Geography, &c.

SECOND CLASS—Geography, Arithmetic, and Grammar, continued, History, Rhetoric, Logic and Compositions.

THIRD CLASS—Astronomy and the use of the Globes, Natural Philosophy, Chemistry, Moral and Intellectual Philosophy, Natural Theology. Projection of Maps, and Compositions. To which will be added at the option of parents, Descriptive Geometry, Algebra, Trigonometry, Heights and Distances, Surveying, Navigation, &c.

A first rate pair of Globes and some other apparatus, have been procured, to which additions will be made as circumstances may require. As the most approved books will be adopted in this institution, it is expected that parents will furnish such as may be recommended.

**TERMS.**

The First and Second Classes, $12; Third Class, $15, per session of five months—payable quarterly in advance. No deduction will be made until the expiration of the first quarter; and no pupil will be received for less than a quarter. WM. D. YOUNG.
Frankfort, June 19th, 1830.—51-6t.

## AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.
Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.
Lexington, Ky. June 29, 1830.

## NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

## CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

*Price 86 per dozen—62 cents single*

## POETRY.

*From the "American Monthly Magazine," for July.*

### THE LEPER.

"Room for the leper! Room!" And as he came
The cry passed on—"Room for the leper! Room!"
Sunrise was slanting on the city gates
Rosy and beautiful, and from the hills
The early risen poor were coming in
Duly and cheerfully to their toil, and up
Rose the sharp hammer's clink, and the far hum
Of moving wheels and multitudes astir,
And all that in a city murmur swells,
Unheard but by the watcher's weary ear
Aching with night's dull silence, or the sick
Hailing the welcome light, and sounds that chase
The death like images of the dark away.

"Room for the leper!" And aside they stood
Matron, and child; and pitiless manhood—all
Who met him on his way—and let him pass.
And onward through the open gate he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lip
A covering, stepping painfully and slow,
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying "Unclean!—Unclean!"

'Twas now the depth
Of the Judean summer, and the leaves,
Whose shadows lay so still upon his path,
Had budded on the clear and flashing eye
Of Judah's loftiest noble. He was young,
And eminently beautiful, and life
Mantled in eloquent fulness on his lip,
And sparkled in his glance, and in his mein
There was a gracious pride that every eye
Followed with benisons—and this was he!
With the soft airs of Summer there had come
A torpor on his frame, which not the speed
Of his best barb, nor music, nor the blast
Of the bold huntsman's horn, nor aught that stirs
The spirit to its bent, might drive away.
The blood beat not as wont within his veins;
Dimness crept o'er his eye; a drowsy sloth
Fettered his limbs like palsy, and his port,
With all its loftiness, seemed struck with eld.
Even his voice was changed—a languid moan
Taking the place of the clear, silver key,
And brain and sense grew faint, as if the light,
And very air, were steeped in sluggishness.
He strove with it awhile, as manhood will,
Ever too proud for weakness, till the rein
Slackened within his grasp, and in its poise
The arrowy jeered like an aspen shook.
Day after day he lay as if in sleep.
His skin grew dry and bloodless, and white scales,
Circled with livid purple, covered him.
And then his nails grew black, and fell away
From the dull flesh about them, and the hues
Deepened beneath the hard unmoistened scales,
And from their edges grew the rank white hair,
—And Helon was a leper!

Day was breaking
When at the altar of the temple stood
The holy priest of God. The incense lamp
Burned with a struggling light, and a low chant
Swelled through the hollow arches of the roof
Like an articulate wail, and there, alone,
Wasted to ghastly thinness, Helon knelt.
The echoes of the melancholy strain
Died in the distant aisles, and he rose up,
Struggling with weakness, and bowed down his head
Unto the sprinkled ashes, and put off
His costly raiment for the leper's garb,
And with the sackcloth round him, and his lip
Hid in a loathsome covering, stood still
Waiting to hear his doom:

Depart! depart, O child
Of Israel, from the temple of thy God,
For He has smote thee with his chastening rod,
And to the desert wild
From all thou lov'st away thy feet must flee
That from thy plague His people may be free.

Depart! and come not near
The busy mart, the crowded city, more;
Nor set thy foot a human threshold o'er,
And stay thou not to hear
Voices that call thee in the way; and fly
From all who in the wilderness pass by.

Wet not thy burning lip
In streams that to a human dwelling glide;
Nor rest thee where the covert fountains hide,
Nor kneel thee down to dip
The water where the pilgrim bends to drink,
By desert well, or river's grassy brink.

And pass not thou between
The weary traveller and the cooling breeze,
And lie not down to sleep beneath the trees
Where human tracks are seen;
Nor milk the goat that browseth on the plain,
Nor pluck the standing corn, or yellow grain.

And now depart! and when
Thy heart is heavy, and thine eyes are dim,
Lift up thy prayer beseechingly to Him
Who, from the tribes of men,
Selected thee to feel his chastening rod—
Depart! O leper! and forget not God!

And he went forth—alone! not one of all
The many whom he loved, nor she whose name
Was woven in the fibres of the heart
Breaking within him now, to come and speak
Comfort unto him. Yea—he went his way,
Sick and heart-broken, and alone—to die!—
For God hath cursed the leper!

It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness, and bathed his brow,
Hot with the burning leprosy, and touched
The loathsome water to his fevered lips,
Praying that he might be so blest—to die!
Footsteps approached, and with no strength to flee,
He drew the covering closer on his lip,
Crying "Unclean! Unclean!" and in the folds
Of the coarse sackcloth shrouding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name.
—"Helon!"—the voice was like the master-tone
Of a rich instrument—most strangely sweet;
And the dull pulses of disease awoke,
And for a moment beat beneath the hot
And leprous scales with a restoring thrill.
"Helon! arise!" and he forgot his curse,
And rose and stood before him.

Love and awe
Mingled in the regard of Helon's eye
As he beheld the stranger. He was not
In costly raiment clad, nor on his brow
The symbol of a princely lineage wore;
No followers at his back, nor in his hand
Buckler, or sword, or spear—yet in his mein
Command sat throned serene, and if he smiled,
A kingly condescension graced his lips.
The lion would have crouched to in his lair,
His garb was simple, and his sandals worn;
His stature modelled with a perfect grace;
His countenance, the impress of a God,
Touched with the open innocence of a child;
His eye was blue and calm, as is the sky
In the serenest noon; his hair unshorn
Fell to his shoulders; and his curling beard
The fulness of perfected manhood bore.
He looked on Helon earnestly awhile,
As if his heart was moved, and stooping down
He took a little water in his hand
And laid it on his brow, and said, "Be clean!"
And lo! the scales fell from him, and his blood
Coursed with delicious coolness through his veins,
And his dry palms grew moist, and on his brow
The dewy softness of an infant's stole.
His leprosy was cleansed, and he fell down
Prostrate at Jesus's feet, and worshipped him.

## MISCELLANEOUS.

### MORAL PICTURE OF LONDON.

*Expense of a Nominal Religion.*

At the meeting of the Christian Instruction Society, in London, the Rev. Dr. Bennett thus spoke of British immorality in its refined and populous city, called the greatest in the world:—

This Society, that is but of yesterday, is calling for voluntary contributions, and the labours of men busied in obtaining their daily bread, to give Christian instruction in 1830; in London, the capital of the British empire, a nation that has been for nearly two thousand years acquainted with the Christian religion, to which a tenth of the produce of the whole land has been devoted; millions are expended for the Christian instruction of this nation, and thousands of men are appointed for this very thing, and London shares largely in this expenditure, and yet we are called upon in this way to do the work. Why you might as well form a society, one would think, to supply the sun with light; or to fill the ocean with water. I will confess this does appear most unreasonable; but, after all, this is not an affair of logic, but of fact; a thing not to be calculated, but inspected. Of what use is it to say, "With such means, our nation must be well instructed in the Christian religion." We ask, is it? For when one met with a man in the stocks, and asked him, what are you here for? He replied, for being drunk. The other exclaimed, "They cannot put you in the stocks for being drunk." "Ah, but here I am!" was a fact sufficient to put down any thing. You may prove that the state has appointed men enough, and spent money to give Christian instruction to the whole people; that as *the religion of our country costs more than all the religion of all the world*, we should have more religious knowledge than all the world. Still, we inquire, is this the fact? You say, perhaps, that facts will always confirm true theory. But I reply, the truth of the facts is often more ascertainable than that of the theory; and indubitable facts frequently enable us to correct a specious theory. There is then such a mass of ignorance as requires extraordinary efforts for Christian instruction. This I need not attempt to prove; for who will have hardihood enough to deny it? Whole families, hundreds of families, whole parishes, districts of parishes, grow up utterly uninstructed in the Christian religion.

In genteel life, the young often know much more about the heathen religion, than the Christian. They are far better acquainted with Jupiter and Juno, and Venus and Mars, and all the rabble of the Pantheon, than they are with the only true God, and Jesus Christ whom he has sent. They can repeat more passages from the Pagan poems of Homer and Virgil, than they can from the inspired pages. Nay, so completely has Christian instruction been thrust out by those who ought to have labored to bring it in, and it has absolutely been so clothed in shame, that those who would blush to be thought ignorant of Greek and Latin plays, would equally blush to be thought well acquainted with the Bible and the Catechism. Even our Senators, who legislate for religion, pique themselves upon knowing nothing about it." And how should they? For though men of the first talents, and favored with what has been called the best education, they have learned every thing but religion. When I have reflected on their total destitution of this prime blessing, I have said to myself, "O, that they had been born to humbler fortunes, and had been happy enough to have been placed in a Sabbath School; there they would have learned to know the Bible and the doctrines of salvation; then had they been elevated in the true scale of being, and risen in that walk that guides to glory! But now, many of the finest minds, most highly cultivated and refined by all the elegancies of life, are grossly ignorant of all that makes wise to salvation. A fashionable lady was asked, "Who made the Bible?" "I suppose," she replied, "it was some of the philosophers." Another being persuaded by one whom I know, to read the Bible, begged him to purchase one for her. "But be sure," said she, "that you get me a good translation." So little did she know of one unauthorized translation in universal use. As to our poor, except they are taught in our Sabbath school, they are better acquainted with lewd songs, and tales of witches, or of "Jack the Giant Killer," than with the inspired Songs of Zion, or the history of Jesus Christ. Among these you will find more complete heathen darkness than among those for whom our missionaries have laboured for a few years: for in Otaheite you would not need a Christian Instruction Society. I hesitate not to say, that the brutal ignorance of our population is unparalled: for though there is not a nation where so much is paid for instruction, there is not one where so little instruction is received. The natural consequence has followed: there is not a nation that presents such disgusting specimens of heathenism under the Christian name.

### MANNER OF TRAVELLING IN INDIA.

It may not be unacceptable should I give you some description of a traveller in India, or rather of his singular conveyance and its appendages. A palankeen is quite unlike any thing I ever saw in America. The top or body of a small neat stage coach, is perhaps the nearest in resemblance. Instead of the oval form it is a parallelogram, six feet long and two and a half wide, with the top a little raised in the centre, so as to shed the rain. Instead of the swinging doors of the coach, there are, on either side, two small shove doors—Like the coach, it has either venetians, or two small windows in each end. From the centre of each end of the palankeen run out poles three and a half feet long, which are supported by iron rods from each corner, meeting on the pole, six or eight inches from the body. Though a palankeen be thus large, it is generally made of light materials, so that when empty it may easily be raised by four men to the shoulders.

Early after noon, on the day appointed for commencing the journey, half a dozen or more coolies (baggage bearers) call for their burdens. Each man has a cloth answering for a pack, swinging over his shoulders, in which is his luncheon, knife, tobacco, &c. On his head, is a small parcel of straw, in a circular form, adapted to his head, on which he carries his load.—Each man also has a staff for his support in rugged paths, or when fording rivers.—To the head of this staff are attached a number of flat pieces of steel, which, by their jingling, frighten away serpents, and even wild beasts at night. The burden for one cooly is generally about sixty pounds, and this he carries thirty miles a day.—Being accustomed to the business, they travel many miles without stopping, and without even supporting the burden with the hand; and their daily wages are about 40 cents.

A few hours after the baggage leaves, another set of men, thirteen in number, present themselves before the door. These are the palankeen and torch bearers.—Their dress consists of a large white cloth bound around the head for a turban, and instead of the single cloth around their waists, as is common to all low casts, they wear a long white frock, so that their bodies are completely covered. This dress gives them a much better appearance than many of a higher cast, and was probably adopted that their personal appearance might be more acceptable to English gentlemen and ladies. The torch bearer has a long roll of old cloths, closely bound together in a cylindrical form, four feet long, and four or five inches in diameter. This is a lamp. In his other hand is a leather or brass vessel containing two quarts of oil. (See Matt. xxv, 4.) Having girded up their loins, they place the palankeen before the door. When the traveller is seated, the three men at each pole raise their clasped hands to their faces in the attitude of prayer, and then bowing a little with their faces toward the palankeen they invoke the protection and blessing of their gods. How much instruction and reproof from the example of the heathen! While moving on at a slow gait, the first few minutes are occupied in "getting the step," by which they move on with more ease to themselves and the person they carry; commencing at the same time, their song, *"Ha Hum, Ha Hum,"* by which the step is regulated.—The monotony of this song is sometimes broken by some one more merry than the rest, who, with the apparent design of driving away melancholy, or of pleasing their employer, raises his voice, and sings, "Good gentleman good pay will give."—When tired of this, some still more animating thought is thrown out, such as, "We'll take our pay, go home, and buy a fine cloth." Thus they run on, six only bearing the palankeen at a time. At a signal given from some one whose shoulder is weary of its burden, they stop, and in a moment pass the pole to the other shoulder. When one set becomes weary they are relieved by the other, who run by their side. Having run one and a half or two hours, they rest for a few moments, and spend this time in adjusting their clothes, girding up their loins, eating tobacco, &c.; or, if much fatigued, by lying down. The torch-bearer runs by the side of the palankeen, and when his torch becomes dim, he pours in oil from the vessel he carries in the other hand. On arriving at the bungalow or rest house, perhaps fifteen miles from the place of setting out, the bearers lie down and sleep till they are roused at three or four in the morning. At seven or eight they arrive at the second bungalow. The rest-houses on the road I travelled, are very neat and commodious stone buildings, erected by government for the accommodation of travellers. In journeying through the country in this manner, many excellent opportunities occur for publishing the Gospel and distributing tracts. Of the former I was able to do but little, though often tempted to go beyond my strength.—*Communication from Mr. Woodward.*

### MORAL TENDENCIES OF HEATHENISM.

*August 27.* Went this morning with one of my assistants to distribute tracts to the people returning from the great festival at the temple of Nellore. I took a stand in sight of the temple, and of the car in which the idol was conveyed in procession round the temple yard attended by immense throngs—as great this year as in former years, if not greater. A large number, perhaps four or five hundred, were rolling on* the ground after the car, covered with dirt and filth, and almost naked. As is customary, the ponderous machine stopped frequently, (at the pleasure of the idol, it is said) when the people raised their hands with the palms put together over their heads, and shouted, and the dancing girls before the car used more violent gestures; then the idol again moved onward. When the car was brought to its place, the idol was taken, with many ceremonies, from its lofty seat, and conveyed to its place in the temple. Though I have often witnessed similar sights, my eyes affected my heart, when I looked at the immense multitude prostrating the reason, which God gave them for his service, to the adoration of a dumb idol—as though it delighted in show, and singing, and dancing, and the play of musical instruments—offering it flowers and incense, and fanning it, as though it could be regaled with perfumes and refreshed by the cool air; when it had to be tied to the car, and, when taken down, was borne on men's shoulders, for it could not walk. Would that the worshippers of human reason could come and see what men are when left to the guidance of mere reason—see a man hew down a tree, and with one part kindle a fire to cook his food, and with the other part make to himself a god and worship it.† And would that those who talk of the morality of the heathen, could view but a small part of the crimes and abominations of one such festival as this, when thousands of either sex, and of all ages, are for twenty successive nights, until midnight or after, crowded together in the precincts of this temple; quarrelling, stealing, and committing other irregularities not to be named, while thus collected together for their idol worship. The truth is, that idolatry *degrades the intellect*, and almost all the accompaniments of idolatry *corrupt the heart;* and there is no redeeming spirit in the injunctions to morality, connected with the system, for they are without any effective sanctions; and then there are no examples of holiness even among the gods.—We distributed about seven hundred tracts, and I returned home, towards noon, oppressed by heat and fatigue, as well as by sad thoughts of what I had witnessed; ready to say—

"'Tis the clime of the East, 'tis the land of the sun,
Can he smile on such deeds as his children have done?"

*Extract from Mr. Winslow's Juor.*

* It is however said, that the receipts at the temple have decreased the present year, which is attributed by the brahmins to a partial failure in the crops.

†Isaiah xliv, 13—17.

### GOOD ADVICE TO BACHELORS.

An old and pious nonconformist divine, in a sermon published nearly two centuries ago, gives the following advice, "to those that want wives, how to choose them." "Chuse not for beauty—chuse not for dowry—chuse not for dignity. He that looks for beauty, buys a picture:—He that looks for dowry makes a purchase:—He that looks for dignity matches a multitude at once. The first of these is too blind to be directed—the second, too base to be accepted—the third, too bold to be respected. Therefore,

*First.* Chuse not by the eyes, looking at the beauty of the person. Not but this is lovely in a woman, but that this is not all for which a woman should be beloved. He that had the choice of many faces stamps this character upon them all: *Favor is deceitful, and beauty is vain.* The sun is more bright in a clear sky, than when the horizon is clouded. But if a woman's flesh hath more of beauty, than her spirit hath of *christianity*, it is like poison in sweetmeats, most dangerous.—Gen. vi. 2. "The sons of God saw the daughters of men, that they were fair." &c. One would have thought, that they should rather have looked for *grace* in the *heart*, than for *beauty* in the *face*. Take heed of inning at the fairest signs: the swan hath black flesh under her white feathers.

*Secondly.* Chuse not by your hands for the bounty of the portion. When Cato's daughter was asked, why she did not marry; she replied, she could not find the man that loved her person above her portion.—Men love curious pictures, but they would have them set in golden frames. Some are so degenerate, as to think any good enough, who have but goods enough. Take heed, for sometimes the bag and baggage go together. The person should be a figure, and the portion a cypher, which added to her, advances the sum; but alone signifies nothing. When Themistocles was to marry his daughter, two suitors courted her together: the one rich, and a fool; the other wise, but poor: and being demanded which of the two he had rather his daughter should have! He answered, I had rather she should have a man without money, than money without a man.

*Thirdly.* Chuse not by your ears, for the dignity of her parentage. A good old stock may nourish a fruitless branch.—There are many children who are not the blessings, but the blemishes of their parents. They are nobly descended, but ignobly minded. Such was Arelius Antonius, of whom it was said, that he injured his country in nothing, but being the father of such a child.—There are many *low* in their *descents*, that are *high* in their *deserts*. Such as the cobler's son, who grew to be a famous captain: when a great person upbraided the meanness of his original, "*My* nobility," said he "*begins* with *me*, but *thy* nobility *ends* with *thee*." Piety is a greater honor than parentage. She is the best gentlewoman that is heir of her own deserts, not the degenerated off-spring of another's virtue."

### PRAYER FOR THE KING OF ENGLAND.

From the London World of May 31st it seems that although his Majesty the King of England had been sick for six weeks, and had been constantly prayed for during that period, in all the chapels of the Dissenters, the ponderous machinery of the state religion has prevented the clergy and people of the establishment from praying in their assembled capacity, for his restoration. A cabinet council it seems must be held, and the lords temporal, as well as spiritual, of which it is composed, must agree as to the kind of prayer which shall be offered. This matter being settled, the king's printer must be employed to print off the form, and then the paper must be sent to the clergy in all parts of the kingdom. "If prayer be of any avail," adds the editor of the World, "it is happy for his Majesty that there are in his kingdom so many congregations of Dissenters. We hope the King has, also, ere this, prayed for himself, and we cannot doubt that great numbers of his Episcopal subjects, as well as many of the clergy, have, in private, fervently supplicated the Almighty on his behalf."

The following is the prayer which has at length been agreed upon. We think there are few of any evangelical denomination who will find fault with it.

"Almighty and most merciful God, in whose hands are the issue of life and death, incline thine ear, we beseech thee, to the cry of thy people, and accept our supplications and prayers which we make unto thee, on behalf of thy servant our sovereign lord the king. Vouchsafe of thy goodness, Oh Lord, to assuage his pain, to relieve his infirmity, and to strengthen his soul by the consolations of thy grace, that so resigning himself, with all meekness and patience, to thy holy will, and trusting entirely to thy mercy, he may be raised by thy power from the bed of sickness, and long continue to govern thy people committed to his charge, in peace and righteousness; and finally grant, oh Heavenly Father, that when it shall be thy good pleasure to call him from this world unto thee, he may receive a crown of glory in thy everlasting kindom, through the merits and mediation of our Lord and Saviour Jesus Christ.—Amen.

### CANNIBALS IN CHRISTIAN COUNTRIES.

At the late anniversary meeting of the London Missionary Society, the Rev. David Stuart observed, "I remember being present at an interesting meeting in Dublin, when a missionary from the Sandwich Islands visited us. There was a large party present, and he began to tell of the state of things in that island, and stated that the inhabitants were absolutely cannibals.—There was an universal shock pervaded the meeting from one end to the other.—Oh, said a gentleman present, we think nothing of that in Ireland. The missionary began to think that he had, perhaps, got into rather dangerous society, and began to ponder the expression. (Laughter.) Ah, sir, said the gentleman again, we think nothing of that in Ireland. I can find you a man that will swallow a Sunday school at a meal. (Laughter.) The missionary wondered at first, but when the gentleman explained himself, the missionary thought it was honest truth. If there are individuals here this day, professing to follow that example of the Redeemer who left his throne, and tabernacled in human flesh, and poured out the life stream of his heart for their redemption, and brought them to himself by his own precious blood, and yet are devouring Sunday schools, devouring whole villages of the heathen world, that is, by spending that money on themselves that ought to be employed in carrying on the work of God in the world, then I beseech them to repair to the cross, to observe reflected in the light of it what is their true character; and, sir, if they implore the Spirit from on high, they will come away again, feeling that they have been doing comparatively nothing; and they will learn to consecrate themselves to the Lord, and their substance to the God of the whole earth." (Cheers.)

### ANECDOTE.

The late Rev. Wm. Romaine, of London, in crossing the Black Friar's bridge, came up with a man, who, in a style of unusual and fearful impiety, called upon God to "*damn his soul, for* Christ's *sake!*" Mr. Romaine, laying his hand upon the blasphemer's shoulder, said; "*My friend, God has done many things for Christ's sake, and perhaps he will do* THAT *too.*" and passed on. The reproof, quite as original as the impreeation, went to the wretch's heart, and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer whom he had been in the habit of insulting. "A word spoken in due season, how good is it!"—The power of Jesus to save, how mighty! His grace, how free.

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